

# ZION'S ADVOCATE

"And blessed are they who shall seek to bring forth my Zion at that day, for they shall have the gift and power of the Holy Ghost."—Nephi 3:124.

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VOLUME 4

INDEPENDENCE, MISSOURI, FEBRUARY, 1927

NUMBER 2

## A Word From The Business Manager

TO OUR READERS:

I want to take this opportunity to thank those of our readers who have responded to our appeal for NEW subscribers. During the past month we have received some encouraging letters. All our readers seem to enjoy the Advocate; and we have a right to be proud of our editorial staff. We believe few if any church publications in America are as full of inspiring thoughts and constructive editorials as is the Advocate.

One brother writes from Canada—"Herein is check for \$7.00 for seven new subscriptions. I am glad to pledge forty subscribers. Let the good work go on." Another brother from California sends \$5.00 and five subscriptions; and another sends in several 3 month subscriptions. These all help to build up our subscription list to where we may be self supporting. I wish I knew what to say and how to appeal to every reader to consider himself or herself a committee of one to get at least two new subscriptions; not next week or next month, but now, today, this week. I submit a poem on co-operation; we do not know the author, but he surely gives us a good lesson and a good moral.

Make checks to Zion's Advocate, Drawer 217, Independence, Mo.

Let's make 1927 our best year yet.

### A CO-OPERATION FABLE

Said a wise old bee at the close of day,  
"This colony business doesn't pay.  
I put my honey in that old hive  
That others may eat and live and thrive;

And I do more work in a day, by gee,  
Than some of the others do in three.  
I toil and worry and save and hoard,  
And all I get is my room and board.  
It's me for a hive I can run myself,  
And me for the sweets of my hard-earned pelf."

So the old bee flew to a meadow lone,  
And started a business all his own.  
He gave no thought to the buzzing clan,

But all intent on his selfish plan,  
He lived the life of a hermit free—  
"Ah, this is great," said the wise old

But the summer waned and the days  
grew drear,  
And the lone bee wailed as he dropped  
a tear;  
For the varmints gobbled his little  
store,  
And his wax played out and his heart  
was sore,  
So he winged his way to the old home  
band,  
And took his meals at the Helping  
Hand.

Alone, our work is of little worth;  
Together we are the lords of earth;  
So it's all for each and it's each for  
all—  
United stand, divided fall.

—From Clearing House Service

## Presiding Elders, Attention

We wish to thank your local church for cooperating with us toward paying the church debt. Some branches have done well, and some individuals have done nobly. We have made a good start.

Some branches have not yet responded. Has yours?

What we need is a long, steady pull by everybody, and the load will be at the top of the hill.

Some of our brethren and sisters in the Reorganized Church are responding generously to the Macedonian cry. We thank them for their help.

The good work needs to continue. Let us get the church out of debt and keep it out of debt. The sooner this is accomplished the sooner our hands will be free to spread the gospel and to make a real beginning in putting the law of Christ into operation when there will be no poor among us, but all shall be one. Then we shall all be rich in Christ, indeed.

Send your offerings to the undersigned,

T. J. SHELDON,  
1416 West Walnut Street,  
Independence, Missouri.

A sister writes: "I hope people will grow wise enough to see that Christianity consists of Christlike living."

Restraining prayer we cease to fight.  
Prayer keeps the Christian's armor  
bright.

## Some Observations

By Elder B. C. FLINT

"For I am the Lord, I change not; therefore ye sons of Jacob are not consumed." This is a text that has been emphasized by the ministry of the Latter Day message from the very inception of that which we term the restored gospel, as being fundamental. The reason for this is obvious when we consider that man, in his efforts to get to God in his own way, has merely succeeded in confusing himself, and a lack of knowledge of God has been the result. Naturally then, Latter Day Israel has felt justified in affirming, almost to the point of aggressiveness, that their work was predicated upon, and the success of their message depended upon, a literal acceptance and application of the plain declaration of the Apostle James, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." Our main quarrel with sectarianism resulted from our insistence that the simple gospel story with its beautiful principles, the beautiful organization of the church, the impartial recognition of God for all of his children in all ages and among all peoples, with blessings and miraculous demonstration of his power, were essential to man's progress toward God now, as in other ages.

Strange, then, that as a result of the sectarianism that has now sprung up among us, resulting from innovations wherein our brethren have shown their weakness by seeking to become a law unto themselves in the same way that has estranged man from God in past ages, that some who protest loudly against these innovations, invite us now to consider CHANGES in policy, CHANGES in organization, and CHANGES in operation. This is termed *GREATER LIGHT* on the restored gospel. Let us notice some of it, not from the standpoint of controversy, but with a view to establishing ourselves more firmly in the "old path," the "good way," wherein we have found, "rest to our souls," and the recognition of God from our earliest experience in this grand latter day work.

We readily grant that mistakes have been made. It is human to ere, but what of the experiences? What of the blessings? Have they been show-

"To the law and the testimony;" if they DO speak according to this word, is it not because there is light in them? We think so.

2338 Hoard St., Madison, Wis.

### Recapitulation

NEW YEAR DAY, 1927

By SAMUEL WOOD

This holiday season marks the happiest period in our lives, with, perhaps, the brightest prospects ahead for the coming year. And the Yule Tide spirit, which still lingers, and should in fact abide forever, impels us to pass along to others a summary of the year's experience, which has contributed so much to this feeling of contentment and satisfaction with our lot in life.

#### MATERIAL BLESSINGS

As a family we have had a very fine year. Our eldest daughter was happily married in June. One son is in college. A son and daughter are in high school, and the sailor lad is home from the big pond, over which he made several journeys during the year. That all were able to sit together around the board this holiday certainly brought cheer to our souls. Personally, I have given about four months to missionary work, including two trips to the church headquarters at Independence, Missouri. And besides a number of side trips, I spent three weeks at Los Angeles laboring in the interest of the church. This has constituted the bulk of our contribution to the church for 1926. We have had joy in thus being able and privileged to do something for this work, which marks the consummation and perfection of what is known to all saints as the closing period of the Latter Day Dispensation. We have also been blessed in material things. Indeed, every sacrifice has brought a blessing. And we feel that God has had a Fatherly watch care over us.

If I could not understand a blessing which does not appeal to the stomach, I might refer to our material success as an evidence that our sacrifice, if indeed sacrifice it is, has been accepted. But to us crass material success alone does not reflect divine approval. It can only be considered in connection with our spiritual experience, which alone can bring assurance to the soul. The fruit of the Spirit is love, joy, peace, good will, humility, contentment, faith. All of which are synonymous terms and were employed in that wonderful angelic hymn announcing the birth of our savior two thousand years ago.

#### GREATER BLESSINGS

This satisfaction of soul, coupled with a knowledge of the law, and the assurance of having conducted ourselves consistently therewith, should

Divine acceptance. But as our church work has been extended, and we have accepted greater responsibility, greater evidence than this should come to us if indeed we are acting in harmony with the Divine Will. In this connection I wish to assure you that greater evidence has blessed our every effort during the past year. The members of the Quorum of Twelve (except the one who resigned) have been greatly blessed while endeavouring to labor in harmony with the law and with each other. Of this I am assured, not only by the testimony of the Brethren themselves, but by personal experience in our council meetings, as well as in administering together both in the open services of the church, and in administering to the sick and in the various ordinances. And while alone in the missionary work the gifts of the Gospel have, in an intelligent and profitable manner, accompanied the preaching of the word. Indeed, the prophecy of Zenos is being fulfilled, wherein it says: *"And there began to be the natural fruit again in the vineyard."* (Jacob, 3, 141.)

#### MEETING OF THE QUORUM OF TWELVE

The recent council meeting of the Twelve at Independence, Missouri, enabled the Quorum to take formal action in defense of the position of the Church on the question of general and local church government, general conference, and the title to the Temple Lot, whether it should be held by the general or local church, and the purpose for which the property is held. This action on the part of the members of the Apostolic Quorum was their answer to a move by members of the congregation at Independence, which was backed by the local member of Twelve who has since resigned, to separate the Independence congregation from all other congregations, abolish general conference, reduce the Quorum of Twelve to an aggregation of free-lancers, local acquisition and possession of the Temple Lot, and its ultimate sale to the highest bidder. A self confessed sponsor has stated publicly to the effect that this was their purpose.

#### REORGANIZATION AFFECTED

Rumor has filled the air at Independence, and the meeting of the Twelve being no secret, the outcome, which we might add in passing was entirely satisfactory, was anxiously awaited by officials of the Reorganization. They had already consulted their attorney relative to the legal phase in case the local agitators were successful. The writer was invited to the home of President Elbert Smith to talk over this very question. (The inference in an editorial in the Messenger that this meeting was for the purpose of destroying the group, is

Again the next day at the offices of the First Presidency we discussed these questions, and it was here that Brother E. A. Smith was permitted to verify quotations from the famous Williams-Camp letter, which were afterwards used in a tract published by the Reorganization and circulated among the group members at Independence.

It was while in conversation with these brethren of the Reorganization that I was convinced of their great respect for the Temple site and what it stands for. I was also impressed with their deep concern for fear the trust (custodianship) of the Church of Christ might be violated through treachery on the part of members recently from the Reorganization who had affiliated with the local congregation on the Temple Lot.

While the officials did not so state, still, I was given to understand by others closely associated with the leaders that it was feared that the Temple Lot, around which the Reorganization has purchased every available foot of land and clustered their main church buildings, would fall into the hands of the Utah Church, who would proceed to erect thereon a mighty temple endowed with the wealth of Utah, and thus discourage and defeat the hope and purpose of the Reorganization. The leaders may be reluctant to admit it, still, it is quite possible that the very destiny of the Reorganization is in the hands of the Church of Christ. Allowing that God entrusts his work to humanity, and they, through their free agency, carry it out or fail as the case may be.

#### SITE OF THE TEMPLE AND HOPE OF THE SAINTS

While at Independence I took occasion to question a number of the old time members of the Reorganization relative to the Temple and the place where it will stand. In each and every case I was assured that the site of the future Temple was the Temple Lot now owned and occupied by the Church of Christ. Furthermore, I was given to understand in so many words, by all of the saints with whom I talked, that they would "never be satisfied with a temple any where else." When reminded that the Church of Christ was in possession of the Temple Lot they would warm up to the thought that "some day we will all be united."

Take courage Brethren, for this is the hope that is down deep in the hearts of all true latter day saints. And when we qualify, and they see the hand of God with us, they will come.

#### THE CORNER STONE

Brother Arthur Brackenberry, one of the old time members of the Re-

Independence in an early day, while in conversation with the writer, stated that he knew the very place where the corner stone of the Temple was laid by Joseph Smith, on the 3rd day of August, 1831. He described a pile of rocks which for "years and years marked the exact spot where the stone was laid." In after years when the old road bed across the temple lot was filled in the stones were scattered. Brother Brackenberry stated that he knew within ten feet of where they laid. And the place is just a few feet off the South-West corner of the little white building occupied by the Church of Christ on the Temple Lot. This would be the correct place for the building if it is to occupy the lot now owned by the Church of Christ.

Many years ago, when I was a boy, and while attending a General Conference of the Reorganization, Elder T. W. Chatburn, one of the greatest missionaries of that church, and who was also my Mother's Brother, led me over on the Temple Lot and pointed out the spot where the corner stone was laid, describing the pile of rocks and the clump of brush just as Brother Brackenberry did as related above. It will be remembered that the family of T. W. Chatburn were among the first members of the Reorganization to settle Independence. And T. W. Chatburn up to the time of his death held to the belief that some time in the future the temple would be erected by divine command on the spot where the pile of rocks and the clump of brush marked the place where the corner stone was laid by Joseph Smith.

### GREETING

In looking over the various Christmas greetings which came to us we linger to consider the following beautiful lines from a sister in Los Angeles, which seems wonderfully expressive of our hope for the coming year, and we pass it along to you:

May you be rich in the coin of the Kingdom;  
Wealth more enduring than silver or gold.  
Laughter and gladness and kinship with people;  
Of these may the New Year bring treasure untold.

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## "Some Unfair Methods

Why should those eager to support a position they have taken be so careless as to leave false impressions, misstate facts, and endeavor to take advantage of some one else?

Recently Elder John J. Snyder has circulated a mimeographed publication of six large pages which he has entitled, "Some Recent Correspondence." The biased and unfair methods employed, as well as the failure to successfully meet and answer the few quotations made from my letters to Elder Snyder are so apparent to any reasonable and unprejudiced mind, that it would seem that no further attention should be paid to it. The document itself betrays the weakness of their case. So I had thought at first to pay no further attention to it. But there are some facts in connection with this so-called correspondence that should be brought to light, and I believe that those who have the Snyder document should have the privilege of seeing them.

This correspondence(?) had its beginning in Elder Snyder's writing me a personal letter criticising the Church of Christ and praising a sermon he had heard me deliver at Independence, in which he heard me say that "If the time should ever come when I could no longer endorse The Church of Christ, I would leave it in peace as I found it, and would not endeavor to do injury to the body that had furnished a refuge for me when I much needed such a refuge." He suggested to me that I come out and separate myself from the Church. He also denounced the revelation as false which was received by the Church on April 6, 1830. I replied to the Brother in a personal, confidential letter, as I thought, declining to accept his invitation to come out, declaring that my lot would continue to be with The Church of Christ so far as I could now see. I did not even keep a copy of this letter. But in it I referred to several things in connection with the coming forth of the latter day work and the Book of Mormon which I could not understand nor satisfactorily answer, that as a man of years and study in the history of this work he might give these some consideration, as well as the revelation received April 6, 1830, which he positively branded as false. To my surprise this letter was passed around from one to another in an endeavor to make much capital of it. This Brother Snyder himself told me that he did. I had supposed that our correspondence was confidential and purely personal. My high opinion of Brother Snyder was such that I never would have believed that he would start a personal correspondence with a view of putting

something to "peddle around" to the disparagement of his correspondent. My confidence in him was such that I did not deem it necessary to keep a copy of my letter, and did not until after I learned of the use he was making of it. This betrayal of confidence I can only excuse by reason of our Brother's advanced age, and that he has listened to other counsel than his own. We exchanged a number of letters all of which I now have copies except the first.

Next appeared this mimeographed production of so-called "recent correspondence," which consisted of a long letter from Brother Snyder to myself, preceded by an introduction, and two lengthy letters from his Colleague in which are found a few excerpts from my letters to Brother Snyder, in which I make some observations and criticisms of the procedure of said Colleague. An attempt is made to answer and explain. The garbled quotations from my letters contained 202 words; while the combined letters of Brother Snyder and his referee number at least 3703 words, exclusive of the quotations from my letters. And this is what they call *correspondence*. Evidently they were hard up for something to send out.

1st. Brother Snyder started the correspondence.

2nd. When I learned the breach of trust he had committed, and that he was following a new leader, I wrote him expressing my surprise and regret.

3rd. In his introduction in this mimeographed publication, Brother Snyder says it is "For the sake of truth," that he is sending it out, and then proceeds to leave a false impression. He says: "Brother H. E. Moler and I have recently had some correspondence, (How much of H. E. Moler's correspondence did he publish? Ans. 202 words. H. E. M.) He wrote me on November 21st, that if I wished, I could publish his letter in THE RESTORER. I wrote him that we would not have any controversy published in the paper."

This leaves the impression that I had voluntarily offered my letter for publication, which is not true. The fact is that such a thought never entered my mind until he himself suggested and insisted upon it. And even when I gave my consent for that letter to be published I had not the least idea that it would be. I knew his confederates had referee better than he. Why should our aged Brother try to leave the impression that he was opposed to the very thing he himself first suggested? Under date of November 18, he wrote me as follows:

"And this is why I believe it will do good for all of our correspondence

paper just coming out, the first copies of which will be off the press today. Why should we desire our friendly discussion to be under a bushel?"\* \* \* "It is written 'God doeth nothing in secret.' I do not think we should wish to hide our views on doctrines current in the church today, but come out in the open, at the proper time, and let our views be known, for the purpose of investigation, in order to find just what is the truth concerning them."

Then again on November 19th he wrote as follows: "If you request it, I will not show our correspondence to any others. Also I will of course not have any of it published in *The Restorer* without your consent. Please let me know your wishes in this matter." All this shows his position as to controversy in their paper. Evidently our aged brother was not aware that sometimes the truth partly told is more deceptive than no truth told at all.

On November 21, he wrote me that he had a talk with a certain brother over the phone, and said: "and he thinks, and I agree with him, that we should not have any 'controversy' at all in *The Restorer*. So our correspondence will not be published in our paper." But why could not Brother Snyder have told all the truth in the first place, instead of leaving the false impression which he did? We are sorry to see him thus complicate himself in addition to allowing himself to be used as "monkey's cat's-paw." His weight of years makes us feel sad to see him thus deceived and imposed upon.

So far as the two long letters from his Referee and Colleague to himself are concerned, but little need be said. His labored effort to answer the few little observations and humble opinions of myself which he has excerpted from my letters to Brother Snyder, is such an evident failure as to be recognized by all who carefully read it. Some of my criticisms he practically, though tacitly, admits; while that which he would deny he merely begs the question. The test of his loyalty to his own movement which I proposed seemed to make him fearful that his own brethren might be tempted to apply it. The fact that he resorts to the subterfuge of sympathy for his wife, as to his being the only man in his movement that is receiving compensation, shows how hard pressed he is for an answer in avoidance of the test proposed. If his whole heart is sincerely in the work he has launched, let him prove it by becoming one with his brethren, laboring with his hands for his support. Is he better than they? If necessary that there be one traveling minister receiving compensa-

offer the job to some one of them? Will he do it?

As a specimen of the logic employed by this referee of Brother Snyder, note the following assertions: "On April 6th, 1830, the early church installed a 'Prophet, Seer and Revelator.'" This is absolutely untrue. There was no such office installed on that date, and not for a long time afterward. The word "installed" was not used, neither are the terms "prophet, seer and revelator" capitalized as this Referee has presented them. The language of the revelation reads: "Behold there shall be a record kept among you, and in it thou shalt be called (not 'installed') a seer, a translator, a prophet, an apostle of Jesus Christ, an elder of the church through the will of God the Father." (The word "Revelator" is not there). This was merely making a record as a matter of history, and as to calling him a seer, translator and prophet, that is simply calling him what he *was*, and what he had been ever since God called him to do the work he did.

Again he says: "The church of 1830-1832 indorsed high priests, and president of high priesthood." This is absolutely untrue as applied to the year 1830. Why this chicanery in coupling those three years together? Just because he well knows that it could not apply to 1830, but that it might leave a blighting impression on the minds of some as to the work of the church at the very beginning. There was no mention of high priests until the latter part of 1831. (This is neither arguing for nor against high priests, however), and there was no president of the high priesthood until 1832. Why then this attempt to fasten it on the church in 1830? Just another one of his gauzy tricks.

But now, how about the priesthood of Elder Snyder and his Confederate? They claim to hold the Melchisedec priesthood, do they not? Where did they get it? It was bestowed for the first time in this last dispensation, so far as the best history we can find recites, on April 6, 1830—the very date on which they claim a false revelation was received, and on the very date on which they claim the church was going astray. Would God bestow the Melchisedec priesthood on men so far out of the way as these brethren claim was the case on that date? Oh, for consistency. We have heard of persons getting out on a limb and sawing that limb off. Here we have a demonstration of it. It is a very shallow sham to claim that the church was wrong on April 6, 1830, and then at the same time claim to hold the genuine priesthood of Melchisedec which was given to that same church on that date.

far as I am concerned, he can send his mimeographed correspondence(?) far and wide, and if he is satisfied, I am glad. The people who read can not fail to see that they have concealed and evaded the truth.

I should mention that I called the attention of Brother Snyder to the false impression conveyed in the beginning of his document, but seemingly no attention has been paid to it. I did not believe that the honest man I have taken him to be could afford to let such a matter go uncorrected. He has written me since, however, that owing to his physical condition and the weight of other correspondence, he would have to discontinue correspondence with me, to which I said in reply, "Alright Brother Snyder, just close the correspondence when you choose; you started it and, of course, have the right to terminate it when you have had enough of it."

Personally I dislike controversy of any kind. I much prefer to go ahead with constructive gospel work, letting others alone. But sometimes, as in this case, we are assailed and dragged into it. With Brother Snyder and his Referee I have dealt very gently, and trust there shall be no provocation calling for dealing more severe. These men are outside The Church of Christ of their own choosing. We are sorry they did not feel to continue with us. But we have no quarrel with them, if they attend to their own affairs. We have no fears as to any injury they may do us by the methods they choose to employ. We are prepared and abundantly able to defend ourselves against such methods.

H. E. MOHLER.

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## Where Did the Doctrine and Covenants Come From

The Doctrine and Covenants was never authorized by any revelation from God that we are aware of. The prefatory revelation was plagiarized from the Book of Commandments, a book that preceded the Doctrine and Covenants some two years. It was published in 1833 whereas the Doctrine and Covenants was not published till after midsummer of 1835.

As to why the Book of Commandments should be laid on the shelf we do not know. At any rate the Church had never ordered it repealed, nor in any way had suppressed it.

The following will show that the Church through its General Conference had ordered and approved the publication of the Book of Commandments.

"At a special Conference held at Hiram, Ohio, Nov. 1, 1831, 'It being decided by Conference that Joseph Smith should arrange and get in readiness the revelations and that Oliver Cowdery should carry them to Independence, Mo., where W. W. Phelps had gone with a printing office, and have them published.'" Church History Vol. 1; 225.

On May 1, 1832, Joseph Smith held a Council with the brethren at Independence, Mo., when "It was ordered that 3000 copies of the Book of Commandments be printed in the first edition; that W. W. Phelps, Oliver Cowdery, and John Whitmer be appointed to review and prepare such revelations as shall be deemed proper for publication for the press and print them as soon as possible at Independence, Mo., by W. W. Phelps and Co." Church Hist. Vol. 1: 249.

After this the Book of Commandments was dedicated to the Lord: "The Book of Commandments and revelations was to be dedicated by prayer to the service of Almighty God by me, and after I had done this, I inquired of the Lord concerning these things and received the following revelation: "Times and Seasons Vol. 5: 512, Millennial Star Vol. 14: 113."

On Nov. 1, 1831 the Lord spake and put his seal of approval upon the Book of Commandments as may be noted in the Prefatory revelation of that book.

"Behold this is mine authority and the authority of my servants, and the Preface unto the Book of my Commandments, which I have given them to publish unto you, O inhabitants of the earth—Wherefore fear and tremble O ye people for what I the Lord have decreed in them, shall be fulfilled; . . . Behold I am God and have spoken it, these commandments are of me, and were given unto my servants in their weakness, after the

Search these commandments for they are true and faithful, and the prophecies and the promises which are in them shall be fulfilled. What I the Lord have spoken, I have spoken, and I excuse not myself, and though the heavens and the earth pass away, my word shall not pass away, but shall all be fulfilled." Times and Seasons Vol. 5:483.

That this Book of Commandments was printed and free from any vital error is manifest in the statement of Joseph Smith who in his letter of correction points out only four typographical errors.

"The following errors we have found in the Commandments as printed, 40th chap., 10th verse, third line, instead of 'corruptible' put 'corrupted';" 14th verse of the same chapter, 5th line, instead of 'repector of persons,' put 'respector of persons,' 21st verse, second line of the same chapter, instead of 'respector to,' put 'respector of,' 44th chapter, 12th verse, last line, instead of 'hands' put 'heads.'" Times and Seasons Vol. 6: 800.

Thus we have a Book prepared upon the command of God, as stated in the Prefatory revelation, ordered by a special conference and a council, dedicated unto the Lord by the Prophet Seer and Revelator of the Church, and for some reason or other was thrown to the discard.

It will be interesting to learn just who were responsible for the creation of the book of Doctrine and Covenants. The High Council met at Kirtland Sept. 24, 1834 and "Proceed to appoint a Committee to arrange the items of doctrine of Jesus Christ for the government of the Church of the Latter Day Saints. These items are to be taken from the Bible, Book of Mormon and the Revelations which have been given to the Church up to this date, or shall be until such arrangements are made." Millennial Star 15: 183.

Joseph Smith presided at this Council but we are not advised as to who originated the resolution looking toward this compilation of doctrines.

Again we read on page 3 of the 1835 edition of the Doctrine and Covenants: "Preface: The Church viewing this subject to be of importance appointed through their servants and delegates the High Council, your servants to select and compile this work."

Thus it is clearly shown as to who were the authors and proprietors of the Doctrine and Covenants. It was the High Council.

The specific resolution calling for the appointment of the Committee reads as follows: "Elder Samuel Smith for the Assembly moved that presiding Elders Joseph Smith Jr.,

Frederick G. Williams compose said committee. The nomination was seconded by Hyrum Smith whereupon it received the unanimous vote of the assembly." Page 239 Doc. & Cov. (1911).

It might be rightfully asked who authorized the High Council to thus repudiate the Book of Commandments and compile another to take its place. There was no action of a General Conference ordering such a matter, and certainly there was no revelation. But why should the High Council be so interested in getting out this Book. Ah, there was a reason! The High Council was personally interested. They had but recently assumed an existence without any warrant in the Books of the Church. Neither the Bible, the Book of Mormon or the Book of Commandments authorized their standing. There was as much scripture for a college of Cardinals as there was, or is, for a High Council. And so to put their existence on the map of some authoritative record, it was necessary to make another Book that would give them a place in the Councils of the Church. That Book was the Book of Doctrine and Covenants wherein there was ample provided for their future existence. To do so the Constitutional revelation of the Church, chapter 24 of the Book of Commandments underwent a drastic alteration as well as many others. Two whole paragraphs were inserted into this revelation known as Paragraphs 16, 17, of Sec. 17 Doc. & Cov. Nothing in all the Book of Commandments had even squinted toward such a High Council or a First Presidency. And thus it was, that the High Council mothered the Book that gave them birth, and the Book of Doctrine and Covenants mothered the High Council that gave it birth. Twin mothers and twin babes, and all were born from the same conception.

—DANIEL MACGREGOR.

### NEW TRACT

Why a First Presidency, by Willard J. Smith

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## Where Did the Doctrine and Covenants Come From

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As to why the Book of Commandments should be laid on the shelf we do not know. At any rate the Church had never ordered it repealed, nor in any way had suppressed it.

The following will show that the Church through its General Conference had ordered and approved the publication of the Book of Commandments.

"At a special Conference held at Hiram, Ohio, Nov. 1, 1831, 'It being decided by Conference that Joseph Smith should arrange and get in readiness the revelations and that Oliver Cowdery should carry them to Independence, Mo., where W. W. Phelps had gone with a printing office, and have them published.'" Church History Vol. 1; 225.

On May 1, 1832, Joseph Smith held a Council with the brethren at Independence, Mo., when "It was ordered that 3000 copies of the Book of Commandments be printed in the first edition; that W. W. Phelps, Oliver Cowdery, and John Whitmer be appointed to review and prepare such revelations as shall be deemed proper for publication for the press and print them as soon as possible at Independence, Mo., by W. W. Phelps and Co." Church Hist. Vol. 1: 249.

After this the Book of Commandments was dedicated to the Lord: "The Book of Commandments and revelations was to be dedicated by prayer to the service of Almighty God by me, and after I had done this, I inquired of the Lord concerning these things and received the following revelation: "Times and Seasons Vol. 5: 512, Millennial Star Vol. 14: 113."

On Nov. 1, 1831 the Lord spake and put his seal of approval upon the Book of Commandments as may be noted in the Prefatory revelation of that book.

"Behold this is mine authority and the authority of my servants, and the Preface unto the Book of my Commandments, which I have given them to publish unto you, O inhabitants of the earth—Wherefore fear and tremble O ye people for what I the Lord have decreed in them, shall be fulfilled; . . . Behold I am God and have spoken it, these commandments are of me, and were given unto my servants in their weakness, after the

Search these commandments for they are true and faithful, and the prophecies and the promises which are in them shall be fulfilled. What I the Lord have spoken, I have spoken, and I excuse not myself, and though the heavens and the earth pass away, my word shall not pass away, but shall all be fulfilled." Times and Seasons Vol. 5:483.

That this Book of Commandments was printed and free from any vital error is manifest in the statement of Joseph Smith who in his letter of correction points out only four typographical errors.

"The following errors we have found in the Commandments as printed, 40th chap., 10th verse, third line, instead of 'corruptible' put 'corrupted;'" 14th verse of the same chapter, 5th line, instead of 'repector of persons,' put 'respector of persons;' 21st verse, second line of the same chapter, instead of 'respector to,' put 'respector of;'" 44th chapter, 12th verse, last line, instead of 'hands' put 'heads.'" Times and Seasons Vol. 6: 800.

Thus we have a Book prepared upon the command of God, as stated in the Prefatory revelation, ordered by a special conference and a council, dedicated unto the Lord by the Prophet Seer and Revelator of the Church, and for some reason or other was thrown to the discard.

It will be interesting to learn just who were responsible for the creation of the book of Doctrine and Covenants. The High Council met at Kirtland Sept. 24, 1834 and "Proceed to appoint a Committee to arrange the items of doctrine of Jesus Christ for the government of the Church of the Latter Day Saints. These items are to be taken from the Bible, Book of Mormon and the Revelations which have been given to the Church up to this date, or shall be until such arrangements are made." Millennial Star 15: 183.

Joseph Smith presided at this Council but we are not advised as to who originated the resolution looking toward this compilation of doctrines.

Again we read on page 3 of the 1835 edition of the Doctrine and Covenants: "Preface: The Church viewing this subject to be of importance appointed through their servants and delegates the High Council, your servants to select and compile this work."

Thus it is clearly shown as to who were the authors and proprietors of the Doctrine and Covenants. It was the High Council.

The specific resolution calling for the appointment of the Committee reads as follows: "Elder Samuel Smith for the Assembly moved that presiding Elders Joseph Smith Jr.,

Frederick G. Williams compose said committee. The nomination was seconded by Hyrum Smith whereupon it received the unanimous vote of the assembly." Page 239 Doc. & Cov. (1911).

It might be rightfully asked who authorized the High Council to thus repudiate the Book of Commandments and compile another to take its place. There was no action of a General Conference ordering such a matter, and certainly there was no revelation. But why should the High Council be so interested in getting out this Book. Ah, there was a reason! The High Council was personally interested. They had but recently assumed an existence without any warrant in the Books of the Church. Neither the Bible, the Book of Mormon or the Book of Commandments authorized their standing. There was as much scripture for a college of Cardinals as there was, or is, for a High Council. And so to put their existence on the map of some authoritative record, it was necessary to make another Book that would give them a place in the Councils of the Church. That Book was the Book of Doctrine and Covenants wherein there was ample provided for their future existence. To do so the Constitutional revelation of the Church, chapter 24 of the Book of Commandments underwent a drastic alteration as well as many others. Two whole paragraphs were inserted into this revelation known as Paragraphs 16, 17, of Sec. 17 Doc. & Cov. Nothing in all the Book of Commandments had even squinted toward such a High Council or a First Presidency. And thus it was, that the High Council mothered the Book that gave them birth, and the Book of Doctrine and Covenants mothered the High Council that gave it birth. Twin mothers and twin babes, and all were born from the same conception.

—DANIEL MACGREGOR.

### NEW TRACT

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### From a Des Moines Correspondent

At the annual homecoming of the Des Moines district held here in the early part of November, President F. M. Smith was the speaker. The upper auditorium of the church was packed to its capacity with hundreds of people eager to hear a message from the prophet.

As one looked over this vast audience full of expectancy he was impressed with the wonderful opportunity presented to the president. We hoped he would say something big, fine, and worth while.

He began by saying that all the trouble that had come in the Church in recent years had been caused by an unprecedented longing for power by certain men which it was necessary to squelch for the good of the work. This did not seem to us to be true, and we hoped it would be a very just historian who would write the chapter of that period.

He next advised the branch not to quarrel among themselves as fighting never paid. At that point we were forcibly reminded of a statement of Emerson's, "I can't hear what you are saying for listening to what you are." To not fight is beautiful advice, but when it comes from one who a few months ago said to Brother McGuire, "This is to be a fight to a finish," it sort of loses its force.

When he spoke of the Group, in Independence, who are protesting for what they think is right, he ungraciously called them "rebels." He then dwelt on the Temple Lot, saying he was not concerned about the little plot of ground held by the Church of Christ known as the Temple Lot, because he believed that all of the tract of land in the 63 acres might be called the Temple Lot. How different from the teaching of his grandfather. If that is true we can not understand why the famous Temple Lot suit was staged in the courts of our land trying to get possession of said ground. Neither could we understand the purpose of the 1918 "Agreements" etc. For all that has been said about it, I believe that the majority of the church people think that there was ulterior motive in the making of the agreement, viz., to get possession of the Temple Lot.

He questioned the ability of the Church of Christ to build a temple because of the quarreling among themselves. He emphatically said, "I hope they will keep on quarreling so that they can not build a stick of it. As it is now it gives us a nice view."

I was astonished that any minister would speak so unkindly and unchris-

especially when that minister claimed to be a prophet of God.

He then launched out on his building program. He painted a fine picture of a material Zion, but not once did he mention a missionary program, although at one time we thought ourselves in a missionary church. When he spoke of the wealth of the church of today we thought of a story we one time heard. An American Cardinal was visiting the Vatican. The Pope, anxious to impress upon the Cardinal the great wealth of the church, showed him through the Vatican. As he displayed one casket of treasure after another to the American, who seemed unaffected by it, he said, "No longer can it be said of the church, 'Silver and gold have I none.'" The Cardinal replied, "And no longer has it the power to say, 'Take up thy bed and walk.'"

As I looked over the audience at the close of his sermon most people seemed satisfied, though there were some who were not. One brother was heard to say, "I came for a loaf, but got not even a crumb."

Reorganized Brother.

### Brown City, Michigan

Editor Zion's Advocate:

After reading the last number of Zion's Advocate and pondering over it, the next morning these lines which I enclose came to me.

#### The Church

Ship of souls! O where! O where!  
Art thou bound on this stormy sea?  
Jesus of Galilee weathers the gale,  
And beckons for you and me.

The waves of doubt and fear roll high,  
And our barque in danger lies,  
Wake! wake! my soul, and cry to  
Him,

Though the billows fall and rise.

Ship of souls! fresh courage take!  
There's safety yet for thee;  
Look unto Him who stilled the waves  
On the Lake of Galilee.

Hear the voice of the Master of men;  
"Come unto me and live.

"Yes, I will guide you safe to port,  
"And abundant life will give."

Mrs. C. H. Storey.

December 10, 1926.

"I take it that knowledge is a pretty poor commodity, of itself and by itself. A ship doesn't sail by its cargo. The truths that are not translated into lives are dead truths."

### A Testimony

In the November issue of the Advocate I read of a brother in the Church of Christ in Providence, Rhode Island, who was miraculously healed of an attack of appendicitis through administration. It does my heart good to read of these things, and I want to bear my testimony of God's mercy towards me.

One morning, the early part of December, I awoke with a severe pain in my appendix. The pain grew worse as the hours passed. My husband wanted to call a doctor, but I could not get the consent of my mind to have a doctor. I kept thinking if I were near some of the elders I would be administered to, when the passage of scripture came to me, "Is any among you afflicted? Let him pray." So I did pray, believing God would hear and answer according to my faith, and I felt the pain leave my limbs and go out the ends of my toes. At once I could turn over and even stood on my feet. There was a terrible soreness, and I was weak, like I had been through a long illness. This gradually passed away.

As I prayed I seemed to feel the elders' hands upon my forehead, though no one was in the room at the time.

This is the second time I have had this experience. Once in Denver, Colorado, I was sick, and wished I might have Brother Geo. D. Cole and Brother Richard Hill to administer to me, and when I closed my eyes to pray I felt their hands upon my head, and I felt the influence of the Spirit fill my whole body; the suffering passed away.

What a blessed privilege it is to go to God in prayer in times of sickness and trial.

God in his infinite mercy looks down from his throne on high,  
And watches over his children when no other help is nigh.

He helps them to bear their burdens,  
Rejoices when they rejoice.

He tenderly pleads with the erring,  
With a kind and loving voice.

Oh, what would we do without Jesus?  
For he is a friend so true.

He has been a friend to so many,  
Oh, let him be a friend to you.

Go to Him in your weakness; He'll wash away your sins.

Open your heart to Jesus, and he will enter in.

Miriam Haldeman Mason.

January, 1927.

There can not be things without spirit; it is spirit that continually materializes into things.

## The Outlook

The year 1927 starts out with ominous warnings. Bendani, famous Italian seismologist, "whose forecasts of earthquakes have attracted wide attention for many years," declares that the new year "will pass down to history as one marked black" for earthquakes.

One of our members has a brother-in-law living in Florida who says that an old Indian chief down there foretold the Miami disaster, and about ten days before it happened led his tribe away for safety. The old chief says the Great Spirit is angry with the white man, and predicts that there is going to be another storm that will cause still greater destruction.

"Another great war within two years" is predicted by Prof. A. Tchyosky, of the university of Moscow. He bases his assertion upon sunspot activity, declaring that "all great wars have followed periods of intense sunspot activity." The Russian professor's paper was read before the American Association for the Advancement of Science by Prof. De Smitt, lecturer on meteorology at Columbia university, and was given to the public by the Associated Press the last of December, 1926.

Commenting on the above a sister writes: "Yes, I read the prediction of the Russian scientist about earthquakes. Also the scientist that predicts that because of an unusual number of sunspots there will be periods of turbulence between nations, and wars. I do not need sun spots to tell me those things are coming. Conditions in the world make me think of a big bonfire all set and ready for some one to light the match to set it off. Those things which have been prophesied would foretell the end are coming thick and fast, and how few realize it, but rush on to destruction. It is only occasionally that you read from the pen of some one who has gone deep enough to believe that the judgments of the Lord are being meted out. And there are an amazing lot of latter day saints that are not thinking much about it, either."

Years ago we were struck with the pronouncement of Christ upon the Gentiles of this land. See 3 Nephi 7: 34-41; 9: 49-58; 9: 99-101. These texts tell us, in no uncertain language, that if the Gentiles upon this favored land do not repent (and 2 Nephi 12: 40, says they will not), that the descendants of Lehi, who are the Lamanites, or Indians, will go through the land, treading down and destroying

and Christ says, "This people (speaking of Lehi's descendants) will I establish in this land, unto the fulfilling of the covenant which I made with your father Jacob; and it shall be a New Jerusalem." (3 Nephi 9: 58.)

In the light of the above prophecies, the way things are shaping in Mexico and other Latin nations to the south is significant. A common jealousy of the United States binds them together in sentiment, and a leading publicist says that should Mexico strike at the United States she will have the cooperation of many of the Central and South American governments, while many believe Japan will help them. It is well known that the Mexicans, as well as the people of the Central and South American countries are over seventy five per cent Indian or Lamanite. The move to combine against "Yankee Imperialism," as it is called, and future developments on the south of us, will be interesting to students of the prophecies to watch.

### DENVER, COLORADO.

(From letters by Bro. W. P. Buckley.)

We enter into the New Year with praise to the Heavenly Father for his goodness and for the many wonderful things witnessed in the old year to which we bid adieu. Our faith is strong and we hope that we shall see the Church make great strides in 1927.

Brother Chesley has been very sick, near to death's door. Last Sunday our brothers, Elders H. D. and F. H. Bartlett, T. B. Nerren and myself met at his bedside for administration. We knelt in prayer, and I petitioned God to spare his life for added service. Elder Herbert Bartlett anointed him, and no sooner were his hands laid on Brother Chesley's head than the Spirit came mightily. It seemed almost as if it would raise us off our feet. It was a wonderful time. Brother Chesley came out to prayer meeting Wednesday evening, and bore a grand testimony.

We do not tell these things to boast, but tell them that others may take comfort and rejoice, knowing that God IS, and that he LIVES.

"Oh, why will ye procrastinate and hold back in the day and the hour that I have given you in which to wash and make your robes white in the blood of the lamb, saith the Spirit, and also hinder in the development of my work? Oh ye people, arouse from your trifling things that are keeping you back; let loose of those vain things of the world. Do not procrastinate longer in the day that I have given you, but be up and doing, putting on my whole armor and working with your mights for me, for my work must go forward and my people be prepared for the coming of my Son. Will ye help to bring again Zion, or shall

my Spirit plead in vain? My work must be accomplished and great shall be the reward of those who are faithful to the trust that I have imposed upon them. So haste to the conflict; thrust in your sickles; labor with your mights; throw off those things that are a hindrance, and then when I come you will find a welcome that will repay you for all that you have done, and great will be your reward. Let nothing hinder you, my people. Put your faith and trust in me, and move quickly forward. Thus saith the Spirit, Amen."

Am always glad to hear from the dear saints at Independence. Some things that have been given here lately make the Temple Lot seem more sacred to us than ever before. They may say all they want to against it; point the finger of derision at that revelation and at all pertaining thereto, but God was back of that revelation. He was back of the act of consecration of the Temple Lot, and he has protected and preserved it for his final purpose, for out of it will come those things that will surprise many.

I do not see how J. J. Snyder could take a stand like he has done. He admits that God directed him to join the church. Did God also direct him to leave it? If God saw that better things were coming, why did he direct the brother to join the church just for a few months? Why not let him wait until the other got started? I do not believe that God acts that way.

Am very glad that you endeavor not to have a doubting spirit. Those who do are laying themselves open for the influence of the evil power. God does not always work just as we think he should. Neither should we at any time think that we can bend him to our will or desire, or feel to dictate to him and tell him what to do.

I should not have connected myself with this church unless I had received the divine direction and command that I did receive in answer to my continued fasting and prayer. Since that time he has used me and my pen to give messages to others, in which he has spoken regarding his work, this church, this people. Could I doubt or go back upon those things that I have received? No, I could not unless I gave up all, and I do not purpose to do that. God's work is going forward, and my intention is to go forward with it.

### COUNCIL BLUFFS, IOWA.

We have enjoyed another happy month with brothers and sisters at our cottage services. Each month brings us nearer to each other and stimulates us for greater service in



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our heavenly Father's kingdom. Testimonies of God's goodness have been manifested through the healing of the sick and through the voice of the Spirit speaking encouragement to each and all.

The members of the Church of Christ in Omaha and Council Bluffs extend to one and all greetings for a happy new year. May an abundance of God's Spirit fill each home, bringing health, prosperity, and above all a determination to serve God through sunshine or shadow.

During January we shall meet at the home of Brother and Sister Paul Paulsen, 4964 S. 41 Ave., South Omaha.

In February we meet with Brother and Sister Derry, 5023 North 24th St., Omaha, Nebraska.

PROVIDENCE, RHODE ISLAND.

This first Sunday of the New Year is mild, and the beautiful sunshine seems like a benediction from our Heavenly Father, while the presence of his Spirit, which we felt during our sacrament service, makes us know that our humble efforts to serve him are pleasing to him. The gift of prophecy was manifest, warning a sister of a danger that confronted her, and telling her how to avoid it by calling upon the Lord in prayer.

How grateful we should be for all the blessings we receive, and to know that God, in his majesty, condescends to speak to us, to warn us and to encourage us.

The desire to do more this year than ever before is blessing this little branch of His church. That it may be our desire to grow stronger each day and be collaborators with him in the building up of his kingdom on earth is my prayer.

HOUSTON, TEXAS.

J. J. Tipton writes. We are trying to do the best we can here. We have opposition to contend with as in other places. It is necessary to be on the alert all the time in order that we may be able to meet the enemy in a christian spirit. Romanism, bossism, supreme directional controlism and all other isms are in full sway in this day, and it stands us in hand to take our Lord's admonition, "Watch and pray lest ye enter into temptation."

On January 12, 1927, I received the following little document: "Mr. Tipton: This will notify you that you are officially silenced as a minister in the Reorganized Church of Jesus Christ of Latter Day Saints. Signed) C. W. Fisher, President Branch."

But I am not silent, and by the help of God I will be more active than ever in showing the errors of so called saints. I am in the warfare to face any man they may appoint, and have challenged Mr. Fisher to debate the issues between the Church of Christ and the Reorganized Church. Whether he meets me or not remains to be seen.

We have gained another member from the Reorganized branch, a good sister, Lyda Roggers. Our aim is to move forward, and to try to follow in His Steps. Pray for us.

DES MOINES, IOWA.

Dear Saint—

We write in regard to why we have joined the Church of Christ. We have not been satisfied for some time with conditions as they now are in the Reorganization. Investigation into the matter led further than we at first anticipated. In seeking to determine whether the Presidency should have Supreme Directional Control, we conclude from the evidence that there should not be a Presidency. If a group of twelve men could guide the church in Bible and Book of Mormon times they should be able to do it in this age. The Bible says "Apostles first," and why not?

In fact many changes have been made in the church since its organization in 1830. Some of them are—

Giving it another name than the Church of Christ.

Setting up a Presidency and High Council.

Reducing the rights and powers of the Bishops.

Curtailing the work of the Elders.

Changing the revelations from the way originally given.

Discarding the Book of Commandments.

Printing a book with the changed revelations in it and naming it the Doctrine and Covenants.

Using the Preface to the Book of Commandments in the Doctrine and

Covenants.

The church had warning given as found in the following revelations—"And your minds in times past have been darkened because of unbelief, and because you have treated lightly the things you have received, which vanity and unbelief hath brought the whole church under condemnation. And this condemnation resteth upon the children of Zion, even all, and they shall remain under this condemnation until they repent and remember the new covenant, even the Book of Mormon and the former commandments which I have given them, not only to say but to do according to that which I have written, that they may bring forth fruit meet for their Father's Kingdom, otherwise there remaineth a scourge and a judgment to be poured out upon the children of Zion: for shall the children of the kingdom pollute my holy land? Verily, I say unto you, Nay." Doc. & Cov. 83: 8.

It is quite easy to discern from the history of the church that she did not repent and fulfill the requirements of this instruction. Witness the troubles and wanderings she went through. Note the expulsion from Jackson County; plunged into apostasy more fully in Nauvoo; her leaders slain, she is scattered throughout the country. The priesthood was also scattered and was to be found in all of the factions. Indeed, in just recent years the Reorganization declared that the Church of Christ holds the priesthood. Some of the original factions formed a union in '60, and called themselves the Reorganized Church of Jesus Christ of Latter Day Saints. Because they decided and did do this, did it detract from the other factions or cause them to lose the spirit or priesthood? We think not. Do mere numbers bring divine recognition? It does not seem reasonable.

One of these factions, sometimes called "Hedrikites," but in reality bearing the original name, Church of Christ, preferred not to join this union. They did, at times during their career, endorse some of the errors of the mother church. But to their credit they have been going through a change and are today in harmony more fully with the pattern found in the Bible and Book of Mormon than any other faction of Mormonism.

To our mind it will be the people who qualify who will redeem Zion. There is no conclusive evidence that the Lord has fully accepted any of the factions, or that any are completely out from under the Latter Day Apostasy. All claim the gifts and title of citizenship in the Kingdom of God. All may be receiving some divine help, but which faction has repented and remembered the new covenant, even the Book of Mormon and the former

commandments which the Lord has given them, not only to say but to do according to that which has been given?

As investigators, we think the Church, with headquarters on the Temple Lot, Independence, Mo., is in a better position to qualify than any other group. The powers that be have decreed that they should hold the Temple Lot upon which the Temple is to be built, and around which Zion is to be established. The Church of Christ is more fully organizing in harmony with the pattern given in the scriptures, and the gifts and blessings are found with them.

When we accepted the Gospel there were some things such as a First Presidency which we did not investigate, but accepted as truth because the truth was manifested in first principles and in some parts of the organization. Some blessings were also present as well as manifestations. The Lord always encourages the righteously inclined, although the recipient may believe in some errors and fallacies.

Some of our foremost missionaries of the past were partly deceived in the same manner, but truth is gradually coming to thoughtful minds, which have become disturbed over conditions in the church, and truth will eventually triumph.

George E. Davis.  
Bertha Emelie.

January, 1927.

Des Moines, Iowa,  
Jan. 4, 1927,  
1121 East 14.

Mr. H. H. Higgins,  
1111 East 12,  
City.

Dear Brother—

Having been convinced for some little time that the Church of Christ on the Temple Lot is more in harmony with the Gospel, as restored by Joseph Smith, than any other faction, I hereby give notice that I have joined that body and wish my name taken from the records of the Reorganization.

I have no personal feeling against anyone connected with the Des Moines branch but merely wish to take advantage of the privilege to worship God according to the dictates of my own conscience. I hope to remain charitable even after the unscrupulous methods that were used in disposing of my wife as a Sunday School teacher.

I joined the Reorganization because I thought it had the truth. I am leaving for the reason that I think the Church of Christ has even more of it. Some things I accepted along with the truth, because the church had them, I now believe to be fallacies. A study of the early church books and writings

I do not hesitate to tell you that since the recent display of Supreme Directional Control, you shall no longer be disturbed by the presence of my family. We shall find a church home elsewhere.

Yours sincerely,  
Geo. E. Davis.

MINNEAPOLIS, MINNESOTA.

Dear Saints:

I have been asked to write a letter to the Advocate, that our friends might know how we are prospering here in Minneapolis.

We were organized March 29, 1926 with 12 members, of which there were three Elders and one Teacher. Since then we have increased our membership to twenty seven. Out of this number twenty five have been received from the Reorganized Church of L. D. S., and two have been baptized.

From the very first Sunday after our organization we have held regular weekly services, consisting of Sunday School from 10 to 11, preaching 11 to 12 A. M. Book of Mormon Clubs from 6:30 to 7:30; preaching from 8 to 9 P. M., with a Wednesday night Prayer Service.

Often we turn the morning preaching service into a round table talk, in which all the perplexing questions that bother the membership are presented, and a good free discussion is had. These round table meetings have been of a great benefit to the membership, as well as to the officers, resulting in great unity among us. It is generally understood that at any time any one wishing to obtain a better understanding upon any question may request such a round table discussion. By this means we have cleared away much that has obstructed our progress, and we have come to a better understanding upon points of interest in the Restored Gospel.

Our sacrament services, held each month, have been of a very high order, while some of the weekly prayer meetings have been exceedingly spiritual and fine.

Of course we have our share of trials and discouragement. There have been times when we have been tried almost to the limits, yet out of it all we have come, one of the happiest groups it has ever been our experience to meet with. We have had our sickness and distress such as are common to mankind, yet God has seen fit to bless us many times when we have called upon him.

Some have suffered much because of persecution by members of the Reorganization. Especially was this true during the first weeks of our organization, but this has passed, and except for the loss of a few friends, things are now moving as they were

Meeting with us regularly and assisting us in every way are a few who have not yet found a way to join us, yet who have recognized the spirit that is working among us, and meet with us in a whole hearted worship, such as a few are privileged to enjoy. We regard them as one of us, although their names are not written on our records.

During the dark and cloudy days of 1925, and the first few months of 1926, these good saints suffered as did we, and because of our association with them in our work while in the Reorganization, we recognize their sterling faith and character, and esteem it an honor to have such to meet with us in our worship.

We are thankful to Brother MacGregor for his part in bringing to us an open door through which we were permitted to enter the Church of Christ, and have the fruits of the Spirit again poured out upon us. We have received more light, more knowledge concerning the work of God than ever before.

Only recently a Brother and Sister who have just spent one year at Independence have joined our group, glad to get back to Minneapolis, and glad to find a place to worship among us, and we are glad to have them with us.

In our social gathering one can not but feel the good Spirit that prevails. It would be hard to imagine a more enjoyable time than was spent one evening at the home of Brother and Sister Wheice, or the Fourth of July picnic spent at Coon Lake, where the Church of Christ and their friends to the number of fifty, met at Brother and Sister Bennett's for a good time at the lake.

The Christmas Eve program given by the Sunday School was a great success, and was enjoyed by about sixty people. Much credit should be given those into whose hands this work was placed. All the children in the school took part. Each number was rendered in a manner that showed splendid training. The words of appreciation by many, not members of our group, bore evidences of the quality of the program.

So the year of 1926 has passed and with it much of sorrow and of joy. We look back upon it, however, as a year of success. We do not bemoan that which has cost us so much, rather we feel it but a fair price for what we now possess. We pray that the year 1927 may bring only good; that in this year hearts may not be broken as they have been in the past few years. Some have looked forward to 1927 as being a very eventful year. If so may God protect his Saints

much.

Our meetings are held at the home of Brother & Sister George Spargo, 5th & Queen Ave., north. If any of the Saints should come to Minneapolis, they will be more than welcome among us.

May God hasten the day and move mightily the cause of Zion is our prayer.

Your Brother,  
A. M. S.

INDEPENDENCE, MO.

It has been a custom for years to have a Christmas dinner at the church. The attendance was not large this season, because family reunions kept many at home, but the occasion was enjoyed by those who participated.

Sunday morning, following Christmas day, the following message was received by telegram:

"A merry Christmas to the Church of Christ in Zion."

(Signed) Mr. & Mrs. Samuel Wood

A smile of pleasure lighted all faces as the pastor read this greeting before the sermon.

In the week preceding Christmas a long distance telephone call came from Brother & Sister Howard Ritchison, of Council Bluffs, for some one to come and administer to their little daughter. Brother J. V. Roberts hastened to respond to the call. He found the child greatly improved when he arrived, owing to blessing received through administration by the aged Brother Hildreth. Let us mention here, for the encouragement of those who seek the Lord for blessing, that Brother Hildreth administered five times before the blessing came. Each time, however, he felt increased faith. Brother Roberts reported that his trip was not in vain. It was fraught with spiritual comfort and cheer for himself and others.

There have been cases of marked blessing among us in the healing of the sick which we should acknowledge. One sister was in a critical condition from inward tumor or cancer. The doctors advised radium treatment. This was expensive, and imposed a heavy burden on the family. Earnest prayer was offered for the sister, and when the treatment was half taken, the doctors examined her and found the trouble gone. The sister has made rapid progress, and is coming to church again.

Another sister had appendicitis. She was administered to, and the last time one of the brethren spoke to her in tongues, foretelling the healing that has come to her. She was at prayer meeting last Wednesday evening.

An old elder among us was very low last winter. Many who saw him

again. We felt that we could not spare him yet, and the Lord was earnestly petitioned for his recovery. Our prayers were answered, and the old brother is with us yet, a useful, active member.

One of our sisters was suffering from a severe cold. She retired one night very miserable. Between one and two o'clock she awoke. The Spirit of God came upon her, permeating her whole being, giving comfort to her mind, and she said she could feel the cold leaving her body. She arose in the morning entirely free from it. Members of her family were surprised, and inquired as to what had become of her cold.

News of God's blessings comes to us from other places. One of our missionaries has just written in of a remarkable cure, where a sister had cancer, and was pronounced incurable. She took morphine every day to deaden the pain. She was administered to, and was healed. That was in September, last. The sister is well and strong now, and is cooking in a hotel. She carries a bottle of oil with her, and when she sees some one ailing, she administers the oil. Her faith is so strong she inspires faith in others, and they are healed.

FROM LETTERS ACCOMPANYING CONTRIBUTIONS TO THE CHURCH DEBT.

One sister writes: "Please find enclosed check for ten dollars to apply on Temple Lot debt. I have never been much of a believer in a literal temple, but since listening to two, or three sermons by Brother Macgregor on the temple he has almost converted me, so we are willing to help free it from debt and leave it in the hands of God."

How much wiser to take this attitude toward a thing in which we can not point out evil, even if we have not received a special testimony concerning it. Others have. Every truth does not depend upon *our* witness to it. We are told that in the mouth of two or three witnesses shall all things be established. Some receive direct testimony. Others must reason their way to a conclusion, recognizing the logic of corroborative evidence.

Another sister writes: "Please find enclosed money order for five dollars which I wish to pay towards the debt on the Temple Lot. It was sent me as a Christmas present to buy myself 'something nice,' but it pleases me more to give it to the Church."

Another dear sister, one of our faithful correspondents, and one who is working to increase the circulation of the Advocate, as well as to distri-

pel, writes: "I wish I could do more for this work, but I am only a girl working for my daily bread. Enclosed please find \$5.00, my first gift in the New Year to our Heavenly Father, to help clear the debt on the Temple Lot. I desire to put Christ first in my life, as he has commanded us to do—"Seek ye first the kingdom of heaven."

In a not far distant city in a neighboring state, a chief official of another organization told the congregation that it was ridiculous to think of building the temple on the two and one half acres owned by the Church of Christ. He expressed the hope, however, that the Church of Christ would have so much trouble among its members that it would never be able to lay a stick towards the temple. Whether as a result of these remarks or not, we do not know, but a member of the same congregation soon afterwards sent us a check for over forty dollars.

The Ladies Aid of Houston, Texas, sends \$40.00 to apply on the Temple Lot debt.

The Ladies "Come-Join-Us-Club" of Port Huron, Michigan, sends \$80.00 towards the church debt, promising about \$20.00 more early in the new year. They held a bazaar on the 11th of December last, of which one sister writes: "The Lord certainly blessed us in our work. We sold home baking along with our fancy work, aprons and other things. There were four bake sales and three bazaars that day, and there have been a lot of them this fall, so we feel quite encouraged to try again."

Mrs. Anna L. Fetting sends \$5.19 for the Sunshine Class of the Port Huron Church of Christ. She says: "Perhaps you would be interested to know how the children collected the money. About three months ago I got a little barrel bank, and let each child take a turn keeping the bank and collecting the pennies. I thought it would be good to let the children feel that they had some responsibility in helping to advance the work."

I am enclosing a copy of our little Christmas program that we had on December 22, when all the members of the Sunday School met at the home of Brother & Sister Earl Gardner for our Christmas party. You will note that one of the last items is the offertory song. It was at this time that the Christmas offering was presented and dedicated to the Church by Berneice MacPherson, one of the members of the Sunshine Class. She was chosen for this honored part because she has been our star pupil for the year. She

sessions. Others deserve honorable mention, also. Alberta Gardner missed only four Sundays. Zelma Dukwitz missed only four Sundays. Doris MacPherson missed only five Sundays. Mary Gardner missed only five Sundays. We are proud of our boys, also, who didn't fall far behind.

#### PROGRAM.

Song, "Come all Ye Faithful"—by School.  
 Recitation, "Christmas Greetings"—Zelma Duckwitz.  
 Exercise, "Christmas Gifts"—by The Sunshine Class.  
 Solo, "Away in the Manger"—by Alberta Gardner.  
 Recitation, "A Gift to Santa Claus"—by Edna Langs.  
 Duet, "Holy Night"—by Doris MacPherson and Eleanor MacPherson.  
 Recitation, "While Shepherds watched their flocks by Night"—by Virginia Campbell.  
 Mouth Organ Duet, "Holy Night"—by Helen Carss and Robert Carss.  
 Exercise, "Our first glad Christmas Morn"—by The Girls of the Sunshine Class.  
 Song, "The last Noel"—by Mary Gardner.  
 Reading, "Some Job"—by Helen Carss.  
 Song, "O Little Town of Bethlehem"—by Four Girls.  
 Recitation, "Give"—by Berneice MacPherson.  
 Offertory Song, "We give Thee but Thy Own"—by Berneice MacPherson.  
 Report, "Of the Sunshine Class"—by Anna L. Fetting.

#### COLORADO SPRINGS, COLO.

Our little band here are quite regular in attendance. We have recently started to study the Book of Mormon in Sunday School and the interest is such that it is inclined to cheat the preaching hour.

One of the chief marks of identity of truth is the persecution waged against it. We have not been exempt from this unpleasant thing. The Church of Christ has been insidiously attacked publicly and privately with all the skill of "the church politicians." The very men and women who voted for and favored the 1918 agreement with the Church of Christ now accuse us of apostasy for affiliation with The Church of Christ, but while they do that they indite themselves and prove thereby an ill purpose in such an agreement. One sister here at one time defended the position of The Church of Christ, and after about a forty-five minute exhortation added in a strong manner that "when the light comes and we are not obedient to it, it is taken away and darkness comes in its place." Her husband was obedient to his honest convictions and received a flood of light as a testimony, but to-day she accuses us of breaking up her home. I presume that all others have experienced the unpleasant things that are heaped upon them by virtue of their defense of the truth.

I have felt that The Church of Christ has been attacked in various ways to such an extent that it was justified in having a public examination. To my surprise news came to me that J. D. Curtis said that "he was willing to meet you (Thos. Barton) Dan MacGregor, or any one else in debate." We got in touch with Brother Dan and immediately received propositions for debate. We then sought occasion to present them to 'Brother Jake.' At which time he attempted to reprimand me for saying that "He would not meet the representatives of The Church of Christ," and further stated that he would. I thought that was fine, so handed him the propositions to sign. Immediately they were criticised as "unfair." We insisted on having what he thought was fair. After considerable effort was able to obtain what I thought was unfair, but sent them to Brother Dan. Propositions came back signed. J. D. Curtis stated that he thought they were fair, and would send them to Independence for review. Three weeks later he refused to sign them. It was "UNWISE." That was a different story. They simply will not submit to public investigation and as yet I have not had to retract my statement, that they would not meet our representatives in

We look forward to the time when the honest-in-heart will be gathered to the spot where the Lord was appointed.

Thomas Barton.

#### GLEANINGS

The following poem was handed the writer while on his recent missionary trip to Houston, Texas, by Sister Mattie Belle Mc Mahan whom he converted and baptized into the Church of Christ. Thinking that it might be of interest to others and also encourage the sister to still greater effort in writing articles and giving us news from her distant city for the Advocate, it is passed on:

#### KIND WORDS

Just a little word of Love—  
 A little word of cheer—  
 And a little prayer to God above—  
 For the ones you hold most dear.

Just a little word of praise—  
 A little word of bliss—  
 And when to God your eyes you raise—  
 A word of thankfulness.

A little word of kindness—  
 A little word of pity too—  
 These little words of happiness  
 Will bring joy tenfold to you.

M. B. McMahan.

In a recent sermon by the writer on the Temple Lot subject, "Sowing and Increase," the following high points were dwelt upon.

That the penny wise and pound foolish theory is just as much out of place in religion as it is outside of it.

That if we would reap greater spiritual blessings we must be extravagant in the sowing of the kind of seed that will bring forth fruit meet for our Father's kingdom.

That no great physical feat has ever been achieved by a person who sits in a convalescent's chair conserving his strength till the day when he will make his supreme test.

That muscular strength is not manifest in those who have not practiced and used their energy, toughening the fibres and sinews of their bodies to meet the strains they will be required to endure.

That all great achievements have small beginnings in religion as in any other field of attainment.

That one service rendered will open our eyes and inspire our souls and hearts to a thousand others to accomplish.

Therefore let us be extravagant in sowing the seeds of righteousness and add to our faith virtue, to virtue know-

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temperance patience, to patience godliness, to godliness brotherly kindness, and to brotherly kindness, charity.

"For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." 2 Peter 1; 5, 8.

Just returned from Omaha. We are glad to report the spirit of unity and good will that exists at that place. Held meetings at the home of Brother and Sister Paul Paulsen. The writer preached in the morning and Elder J. V. Roberts in the evening. In the afternoon a business session was held. Brother M. B. Skinner was called and ordained to the office of elder. He was also chosen to act as pastor of the flock. The question of representation to the next conference was considered and by unanimous vote of all present it was decided that they favored a delegate representation consisting preferably of elders. A wonderful spirit of unity marked the whole day as one long to be remembered.

It was a matter of great rejoicing to see the young daughter of Brother and Sister Howard Retchison so full of life after her recent serious illness. Another case where man's extremity is God's opportunity.

C. L. Wheaton.

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**Observations**

(Explanation—In the January number of the Advocate, through a misunderstanding, the topics under "Observations," commencing on page 11, got disarranged. It has been necessary to repeat a few paragraphs that the topics may follow in the order written.—Ed.)

The teacher sent of God does not deride the prophecies and promises. His constant appeal is to the law and to the testimony. (Isa. 8:20.) Jesus, himself, linked the present with the past. He established his claims upon what which was written. The angel who appeared unto Joseph Smith quoted scripture to him. One of the things to which Joseph's attention was called was the following, from Malachi:

*"And he shall plant in the hearts of the children the promises made to their fathers, and the hearts of the children shall turn to their fathers,"* etc. (Church History, Vol. 1, page 13.)

The true servants of God seek to establish the faith of the people, not to destroy it. It has been said that the teachings of Jesus were revolutionary. That is true only in their effect upon history, upon the thought and conduct of men. It is not true in the sense that his teachings overturned the teachings of the prophets before him. He was very careful to state that he came to fulfill and not to destroy. The writers of the Book of Mormon quote copiously from the prophecies. Each new prophet treated reverently the prophets preceding him. Never did a divine message come to men that was not in the line of unfolding, enlarging, developing, promises already made.

When the servants of God are sent to the Jews, will they go tearing down what the Jews do believe? No; inspired men do not do that. They will find a point of contact between what the people believe and the message they have to offer. They will take the prophecies in which the people believe and use them for a foundation upon which to plant the message they have to offer. The true servant of God strengthens the faith of believers in God; he does not weaken it. He leaves God's children stronger than he finds them.

"But Joseph Smith made so many mistakes," some one says, "that we do not know what to believe." Years ago an intelligent, educated woman said to us that polygamy was not the greatest evil about Mormonism; it was

the idea of polygamy came. We reminded our friend that her Bible came through the same source; that man has always been dependent on revelation for any knowledge of God. We told her that ancient revelation was subject to the same danger that modern revelation is, but that safeguards have been provided, and honest men and women need not be deceived if they appeal to the law and the testimony, and take the Spirit for their guide.

The carnal mind throws away the wheat to get rid of the chaff. The Spirit lighted mind discriminates between the human and the divine, carefully sifts out the gold, and treasures that which is true. It is not difficult. There is a great deal being said. Trifles are exaggerated. Isolated passages are wrested from their connections and magnified, but a careful examination of the prophecies and promises that came through Joseph Smith will show that for most part they accord with the Bible and the Book of Mormon, and those sacred records do not condemn the mistakes of men more so than do the revelations that have been given to us in these last days. If Joseph Smith erred, he went contrary to the Word of the Lord that came through him.

We need to be careful that we do not deceive ourselves into excusing doubt by seeking refuge behind the faults of men. Of what use has it been for the Lord to warn us not to put our trust in the arm of flesh if we refuse to believe because we can not find perfection in the instrument? The soul which is in touch with God; the heart that is attuned to the whispering of his Spirit will not be confused, and will not be in doubt. Paul says:

*"The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all things, yet himself is judged of no man."* (1 Cor. 2: 14; also see verse 11.)

and again, the elders, priests and teachers of this church shall teach the principles of my gospel which are in the Bible and the Book of Mormon, in which is the fullness of the gospel," etc. (Doc. & Cov. 42: 5.)

"Behold, I give unto you a commandment, that you rely upon the things which are written; for in them are all things written, concerning my church, my gospel, and my rock." (Book of Commandments 15: 3.)

If these statements are to be interpreted in the extreme sense that some construe them, then what becomes of the claim of continuous revelation? If

contained in the Bible and the Book of Mormon, as some declare, why hold to a doctrine we believe should not function? In other words, why pretend to believe in continuous revelation if we are going to draw the line at the Bible and the Nephite record? Our sectarian friends are more consistent. They say the Bible is sufficient, and they do not acknowledge that God gives communications unto men today.

The Bible and the Book of Mormon, however, have placed no time limit on revelations; nor restricted it to these books. On the contrary, it is promised to all men, "even as many as the Lord our God shall call." (Acts 2: 39.) Jesus, himself, referred to other books. He told the Nephites:

"Out of the books which have been written, *and which shall be written*—shall the world be judged." (3 Nephi 13: 2, 3.)

The Lord speaks of the foolishness of men saying, "We have a bible, we need no more bible." He says, "Know ye not that there are more nations than one?" and that "I speak the same words unto one nation like unto another." "And because that I have spoken one word, ye need not suppose that I can not speak another; for my work is not yet finished; neither shall it be, *until the end of man*; neither from that time henceforth and forever.

"Wherefore, because that ye have a Bible, ye need not suppose that it contains all my words; *neither need ye suppose that I have not caused more to be written.*" (2 Nephi 12: 53, 55, 60, 64.)

Notice that all men have a right to make a record of the revelations of God to them. Indeed, why should we not write what God gives us today as well as the Jews and the Nephites who wrote that which was spoken to them? But the Lord leaves no doubt on this point. He says:

"*For I command all men, both in the east, and in the west, and in the north, and in the south, and in the islands of the sea, that they shall write the words which I speak unto them.*" (2 Nephi 12: 65.)

The Lord does not say that he will judge men by the Bible and the Nephite record, only. He told the Nephites that he would judge them by that which had been written, and, as quoted above, by that "*which shall be written.*" Again:

"*For out of the books which shall be written, I will judge the world.*" (2 Nephi 12: 66.)

This is consistent with the idea of an impartial God, who does not favor one age or clime more than another, and it shows that he will hold men accountable for all the light and truth

We can not consistently claim to believe in the Book of Mormon if we limit the revelations of God to the Nephite record and the Bible. Every revelation is entitled to be received on its merits, and if it stands the test, it should be accorded a place with the inspired writings of the past.

Furthermore, we need information the Bible and the Book of Mormon do not give us. Both books hold up a social ideal that was reached by the people of Enoch and was operative among the Nephites at certain periods in their history, but neither record tells us how it was established and maintained. Of course we know that true conversion of heart is primal, but about the practical aspects nothing is said, only in the history of Israel, under Moses. The Book of Mormon says not one word about how their temporal affairs were administered, and yet they must have had an orderly system to have endured for the length of time it did. The system among the Incas, which no doubt was a degenerated form of what the Nephites had, was nevertheless so remarkable as to challenge the attention of the Europeans.

The Bible and the Book of Mormon teach a gathering. The Book of Mormon stresses the New Jerusalem, and yet neither book tells us where the gathering is to begin, or where the New Jerusalem is to be builded. Without going into an exhaustive survey of the subject, these examples will suggest the necessity of instruction we do not have in the Bible and the Book of Mormon.

Another idea advanced by some is that the revelations received through the Urim and Thummin are the more authentic. Where is the proof? Did the messages of the prophets who spoke in the Bible and the Book of Mormon come through the Urim and Thummin? Did the inspired teachings of the New Testament come through the Urim and Thummin? Those who have read David Whitmer's "Address" will remember that one false revelation was received through the Urim and Thummin, and God permitted it to show how great was the power of Satan, and that our safety lies in having discernment that only the Spirit of God can give.

A great many ideas will not bear examination, yet men pick them up because on the surface they sound plausible, and thoughtlessly pass them along as if a wonderful new discovery had been made.

There is the man who disdains the idea of gathering to escape the destruction coming upon the earth. True, that is what the Scriptures teach, but a higher reason should have been

saved wherever we happen to be located. It is the old conflict between the wisdom of God and the conceit of man. Those who choose to walk after their own exalted opinions will have to take the consequences, and will probably find themselves sharing the lot of the wicked. If disastrous results have followed undue haste, the revelations are not to blame. They admonish wisdom, and leave no excuse for any to expect safety in unrighteousness.

Another objection urged against the revelations is that the gathering has not yet produced Zion. Jason Briggs is quoted as saying, "Every attempt in gathering and locating Zion has been a failure." The saints had been driven from one place to another, and doubtless it took faith to believe that the gathering would ever be a reality. Had Jason Briggs lived until our day, however, he would have witnessed a change in conditions. The saints have been settling in the regions from which they were once driven, and are no longer molested.

It is human to doubt when we do not see results as soon as we look for them. Men in the world regard the prophecies in the Bible concerning the restoration of the Jews to their ancestral positions in Palestine with as much skepticism as some regard latter day revelation pertaining to Zion. Indeed, the establishment of the New Jerusalem is not fraught with more difficulty than is the rebuilding of the Old Jerusalem by the Jews. Perhaps not so much so, for the sentiment of the people today is friendly to the gathering in the regions appointed in Missouri, while Ishmael is antagonistic to the coming of the Jews, and it is well known that British power is all that keeps down racial jealousy and antipathy in Palestine. To the disinterested observer the prophecies in one case look as possible of fulfillment as the prophecies in the other.

We are told that Zion has failed because it was not for the Gentile saints to do the work. The opinions of well known men of the past are cited in support of the idea. Skepticism is not altogether a modern product. The revelations show that. The Lord often speaks of the hardness of heart and the unbelief of his people, and reproved them for treating lightly the things they had received. If a conclusion of men is opposed to the word of God, which shall we take? In that wonderful vision of Nephi's, where he was shown the coming forth of the Nephite record in the last days, the Lord said:

"*And blessed are they who shall seek to bring forth my Zion at that*

power of the Holy Ghost." (I Nephi 3: 187.)

It will be seen that *it was the duty* of the Gentile believers to establish Zion, and that God promised to help them by his Spirit and power if they would try to do so. If they failed, it was because they would not do the work; not because they might not have done it. Prophecy foretells; it does not necessarily decree. We have been told that the New Jerusalem would not be built by the Gentiles. Why?

"For notwithstanding I shall lengthen out my arm unto them from day to day, *they will deny me.*" (2 Nephi 12: 40.)

"But that means the Gentiles in a national sense," some one may say. The parable of Zenos makes it very clear that the Lord turns to Israel because the Gentile church will not do the work. Latter day revelation is in accord with the Book of Mormon on this point. Both show the failure of the Gentiles to rise to their opportunity. Then the Lord turns to Israel, and they bring forth the fruit desired. They do the work that the Gentile church, collectively speaking, failed to do, and now the New Jerusalem is built by the combined efforts of a Gentile remnant and such of the house of Israel as will respond to the demands of the gospel, for Israel must come up to the standard as well as the Gentiles. (See 2 Nephi 12: 75-77.)

It is no reflection on the divinity of the revelations that latter day saints have sought the reward before they complied with the conditions. Former day saints did the same thing, and a promise Jesus made to them was not fulfilled because they did not meet the requirements. He told his apostles:

"*Ye shall not have gone over the cities of Israel till the Son of man be come.*" (Matthew 10: 23.)

The Jewish disciples expected the early return of Jesus. They failed to take into consideration the preparation that had to be made. Latter day saints have erred in the same way, notwithstanding the prophet warned them. In a letter written to Zion they were told that if they did not purify themselves so as to "be approved of in all things" the Lord would "seek another people;" he would bring "another race." Church History, Vol. 1, pages 268-278.)

—L. P. S.

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## COMMUNITY

During the past few years hundreds of Jews have moved into Palestine, forming agricultural and trading colonies, and otherwise establishing residence in the beloved land of Israel. This movement is not an experiment. Neither is it due to the overdrawn fancy or zeal of some one person whose motives might be good, but it is the outcropping of a spontaneous welling up in thousands of Jewish hearts just as natural and true to form as the budding of the trees in the spring time. I am not prepared to say whether the leaders in this return movement are actuated from a study of the scriptures or from tradition coming down through the ages. It could be either, and yet be natural. The gathering has been foretold in prophecy. The Jews are a socialistic race from their beginning, taught to stick together, and the abuses borne through their long exile have sharpened this sentiment. If you will study the movement carefully, I believe you will discover it to be founded upon a charitable basis, and not alone upon a craving for nationalism. This Jewish movement concerns the Church of Christ vitally. God has set his hand again the second time to gather his people. The hour has struck, and His judgments hover over the earth, foreboding an evil hour for the ungodly. Thus far and to the point.

When I essayed to write this article it was for the purpose of urging the believers in Christ who are willing to take upon them His name, to begin to look forward to the establishing of that new Jerusalem which the Book of Mormon says is to be built up upon this continent. Members of the Church of Christ believe that city is to be centered at Independence, Missouri, and the redemption of the land for the building of that city to be by purchase, beginning at the Temple Lot. The Temple Lot was redeemed by purchase. The people now in legal and rightful possession of that spot of ground designated for the Temple have the authority from God to officiate in the ordinances of the gospel, frequently referred to as the Priesthood. They are, and logically will ever be few in number, as indicated in the prophecy of Zenos, which portrays the days of the last pruning. But there is promised to this few something rare in heavenly gifts, as recorded in Nephi 3: 124, "*Blessed are they who shall seek to bring forth my Zion at that day for they shall have the gift and POWER of the Holy Ghost.*"

Note they are to have power. Latter day revelation, D. & G., 100; 3, says, "The redemption of Zion must

incident in the development of divine history lies somewhere ahead in the misty, onrushing future, but we must not neglect its eventful approach, to provide for which, there are many things of minor importance which lie as immediate possibilities, in reach of the poorest of the earth. And herein lies the beginning of the redemption of Zion "*Blessed are they who shall SEEK to bring forth my Zion at that day, for they shall have the gift and POWER of the Holy Ghost.*" The reading is not in specific promise to those who after long and persistent effort finally succeed in establishing Zion, but unto those who shall even SEEK to do so, power shall be given, logically, that they might the better accomplish the work.

You will probably pause as you read these lines and permit a thought of inquiry to arise in your mind, and after making a temporary invoice of your perhaps meager possessions, you may conclude that any quota contributed to the work from your source must be small. So was the widow's mite, but a competent judge of values was present and passed on the contribution in very complimentary terms. Do you not know that if the Lord blesses the investment of a penny, it will outgrow a dollar otherwise invested? Faith will make it so. At present, and probably for some time in the future, the members of the Church of Christ may not be financially able to go right up and purchase out-right a sufficient footage in Zion to make a start toward its redemption. So what are we to do? Then again, suppose we had the money sufficient to purchase a desirable radius, what about the mental, temperamental and spiritual requisites? Reader, are you in sufficient control of your propensities to warrant family like association with your brother?

The majority of people will admit that they do not feel sufficiently humble to live in harmonious communion with their neighbor, but I fear the self examination is over drawn. If Zion can not be redeemed financially to-day, that is no reason why Zionic conditions could not be put into effect locally, where any number of saints were willing to band together in a colony and begin operations in a small way. One acre of land will easily support an average family, as has been demonstrated the world over. Who is so poor but that they can afford the purchase of one acre of land?

We therefore have this possibility right at hand: let two or more families purchase as much land as reasonable, and put as many persons to work on it as finances will permit, engaging in any enterprise agreed upon and most profitable in their locality, and in a

on. For example, where there is a branch composed of a small number of members, and the more the better, suppose there is a ten acre tract with housing accommodations for but one family, which can be purchased by the group; send one family out, and the rest make contributions until sufficient gain has been made to provide housing for another. In that way, let the strong who can earn wages remain back and support the enterprise until all are able to move on and occupy as desired. Any person who is not willing to do this is not qualified to assist in seeking "to bring forth my Zion at that day," and are not, therefore, entitled to "have the gift of the Holy Ghost."

Do not try manufacturing or like enterprise. Base all earnings on the soil, and that which goes to sustain life, such as grain, vegetables, stock and poultry. A small tract could be made to sustain a great number easily by specializing on poultry, fur rabbits and vegetables. This is not a dream; it is a possibility, and if the saints do not soon order their lives on the all things in common basis, and learn to live together in a small way, they will have proven themselves to be no better than Turks and Arabs. Such colonies are not only possible, but feasible and necessary. From them could be sent out the missionary arm of the church, the families of whom could live in ease and comfort at home, happy and self supporting, while the missionary himself could receive such support from home as to make his ministry more effective and his life of less privation.

In a community of this kind, the houses could and should be clustered so as to provide for community accommodations, such as power plant, sanitary distribution, heating plant, wash room and laundry accommodations, all modern conveniences which can be operated more cheaply on the combine basis, distributing to the single units. The law on this subject is plain, and the promises of the Lord to bless the system are numerous. I have recently come to the conclusion that all references to tithes throughout the scripture were for this purpose. Read Genesis 14: 37 and 38, I. T. In reference to Melchisedek "And he lifted up his voice and blessed Abram, being the high priest, and the keeper of the storehouse of God; Him whom God had appointed to receive tithes for the poor." Here you note this storehouse was the receptacle of tithes for the poor. I noticed in one of the editor's notes in a recent ADVOCATE, that certain sisters were canning and preserving against the days of unemployment. That is a starter, and is just what should be. Collective

even at that, it does not go far enough and fails to measure the possibilities of the saints. Don't wait, but call a business meeting and begin the discussion of ways and means, and as a committee of the whole investigate prayerfully, and I am satisfied local prophets will be inspired to point out the possibilities latent in each locality, which need only the touch of the willing, united hand, to ripen into a substantial foundation.

Let the year 1927 be the grand beginning of the initial steps to bring about the final gathering, the building of the temple, the endowment of the ministry and the gospel heralded with power to the ends of the earth. The Jews are gathering, why can't we? They are doing it according to prophecy concerning their land, and the same divine portraiture overshadows the land of Joseph with auspicious omens. How happy the thought that we have the privilege of engaging in this great consummation of the latter days and the ushering in of the new dispensation and celestial order of things. Let us learn to live that great celestial law at home, under home conditions, all preparatory against the day when we shall begin to gather and build the New Jerusalem. We stand on the brink of a new world, more glorious than was ever gained by discovery or conquest; it is a bequest of land and conditions—the gift of God.

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ered upon us because of those mistakes? Nay, verily! We insist that they came in spite of mistakes, and because we had obeyed TRUE gospel principles. We had accepted God on His own valuation and according to His own terms, and so brought assurance and joy unspeakable into our experiences. Some of these things we are now asked to renounce, because there have been innovations among us. We are now told that local churches are ABSOLUTELY independent, so we must eliminate from our philosophy the beautiful plan of church organization, typified in scripture as, "A woman clothed with the sun,\*\*\*\* upon her head a crown of twelve stars, etc." With no general church of any kind, and each local church being independent, there can be only the local officers viz—elders, priests and teachers. Yet Paul says that "God set in the church *First Apostles, secondarily prophets, etc.*" Has the ministry found recognition from God and the comforting assurance of His Spirit in defending that pattern of church organization? Will all those who have not please say, "Aye." The same may be said of the law of tithing, the gathering, the temple and numerous other things. Have we suddenly discovered that *THESE* are mistakes of the past? Are these the things that produced the "blemish" in the tree from the roots to the top, that Brother Cole saw in his vision? If they are, then God has blessed our mistakes to a greater extent than he has our adherence to truth, as hundreds of saints can testify. Let us herewith submit some definitions that are relevant to the above. First, Salvation, (a) personal; the condition resulting from complete conservation and development of the divine attributes in man, wherein these attributes can have full and perfect expression; (b), collective; the opportunity, or means, for the complete and harmonious adjustment of each individual with others; the personal development of each individual being a prerequisite. Second, the Church: An organization permitting the highest degree of personal salvation, and being an essential instrument in bringing about the basic, harmonious adjustment contemplated in collective salvation.

*"To the law and the testimony; if they speak not according to this word, it is because there is no light in them." "Search the scriptures, for in them ye think ye have eternal life, and they are they which testify of me."* These declarations appeal. We are told we MUST accept the Bible, as such, and the Book of Mormon, as such, and in a sense, Brother Whitmer's testimony in his "Address." We are glad to do that, and we also look forward to receiving the sealed part of the Book of Mormon and the records of

the other tribes spoken of in the Book of Mormon. We will gladly welcome all scripture that can demonstrate that it was given "by inspiration," and is profitable for "doctrine, for correction, for instruction in righteousness," so that men of God may be thoroughly furnished unto every good work, etc., but we must also insist that it is not the QUANTITY of scripture that we accept that is the important point, because it is enjoined upon us that we speak "ACCORDING to this word," not merely in support of it. The scriptures are not the gospel; in the finest sense they do not even contain the gospel in its fullness, because the gospel is—"The POWER of God unto salvation," hence cannot be bound in paper and leather. The scriptures are a product of the gospel; they are the written proof that the gospel has been among men. They relate the wonderful experiences of men in the different periods, and among the different peoples of whom they are a record, wherein these experiences unite them with God. The gospel is not limited to time, or place, or individuals, but is the rightful heritage of all of God's children, and when written by inspiration, it inspires inspiration in the reader, if his heart is attuned to the divine through obedience to the gospel.

I am a friend to the scriptures only when I hearken to ALL of the counsels of God, and seek in unity to establish his righteousness among men. Despite the defects in written scriptures, due to the imperfections of man as the recorder, they contain unity in teaching and precept, and conform to our experiences only when our experiences conform to the story of spiritual life that they tell. So we read that as Paul journeyed to Damascus, a wonderful light shone from Heaven, and a voice spoke and told him where he should go to be taught the gospel. When he arrived he was told what he MUST do, and what he was told to do agreed with what was told to Abraham, Moses, Isaiah, and others, and in a very similar way. Usually a light shone, usually a voice spoke, and the message each received agreed, in import, with that of the others, so we are not surprised that when the young Seer of Palmyra sought God in the same way, that a light should shine, messengers should speak, and the gospel should again be preached, and that those who obeyed that gospel should again find favor with God and bask in the sunlight of his divine love.

We first came in contact with the restored gospel in our early teens, when only a boy on father's old farm in Southern Wisconsin, near Blanchardville, called Zarahemla, during the early history of the church. We had been taught to despise it

of Latter Day Saint, and when we first heard the gospel message we opposed, but it invited us to investigate. It promised us that we might, with the Apostle James, ask of God with assurance. In the dead of night, when the darkness of a February night had the world enshrouded as with a mantle, we repaired to the old barn on the farm, and kneeling down on the soft hay we poured out our heart to God for light and instruction. On opening our eyes, we found ourself in the midst of that beautiful heavenly light, above the light of noonday, and a voice spoke and directed to obedience to the gospel. We obeyed, we sought to shape our course in keeping with the instruction given. Did we receive assurance of divine recognition? We did. That was thirty years ago, and not once during all that time have we found a place in our experience where we must renounce that testimony. Oh, we have made mistakes, we have stepped aside from the old paths in our human blindness, and in our attempts to follow man as a leader, but whenever we come to God in the same spirit that brought that wonderful experience down in father's old barn, the same spirit brings light and instruction. It was by that same spirit that we were led to find refuge with the Church of Christ on the Temple Lot, and when we tell the beautiful gospel story, and think of the redemption of Zion, of the Gathering of God's people, and the building of the temple, our heart thrills with the same spirit of assurance that characterized our early experience when we were led to accept the gospel thirty years ago.

In the light of the experiences that have come to us because we obeyed the gospel, we cannot accede to the philosophy that God would limit his instructions through the Seer of Palmyra to "the stone," the plates, or any other material mechanical thing, when he has so freely given of his Spirit to so many worthy men of the past, all of whom had human weaknesses to contend with, as well as the latter day prophet. Shall we discard the writings of Job because he declares concerning his statements that—"I know that thou canst do everything, and that no thought is withholden from thee. Who is he that hideth counsel without knowledge? Wherefore I have uttered that I understood not; things too wonderful for me, which I knew not.\* \* \* Wherefore I abhor myself, and repent in dust and ashes." We are not bound to accept that which came through Joseph Smith nor any other man that does not agree with the plain teaching of Scripture, but to conclude that because he gave that which was evidently of man, that that permanently barred him